

INDIANS

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Saduch The Totem Carver

MAY ♦ ♦ ♦ 1939

SADUCH, CHIEF OF THE HAIDAS OF ALASKA CARVES A TOTEM POLE
AND TEACHES A LESSON

In San Francisco for Indian Exhibit at Golden Gate Exposition,
He Brings With Him the Philosophy of His People

Quaint, kind people are the Alaskan Indians. They believe in giving away what they own. In the country of the Haida tribe, centered chiefly on Prince of Wales Island, the man who gives away the most is the most highly respected by his fellows. The chief of the Haidas is John Wallace, called by his people, Saduch. He is one of the few surviving carvers of genuine totem poles. Seventy-nine years old, he is in San Francisco carving a totem pole at the Indian presentation of the Federal Government on Treasure Island.

Walking down Market Street one day, Saduch met a blind man, old like himself, begging alms. He had never been told the story of the Samaritan of old. He had never before seen a beggar, let alone a blind one. There were none in Hydaburg, his village in the far North. Poor folks were given food and clothing by those who had more than they needed. Furthermore, there were frequent potlatches - literally, "give-away parties" to which hundreds were invited, enormous quantities of food were consumed, the host gave away practically all his fortune, and customarily a totem pole was carved which commemorated in red cedar the achievements of the host's family.

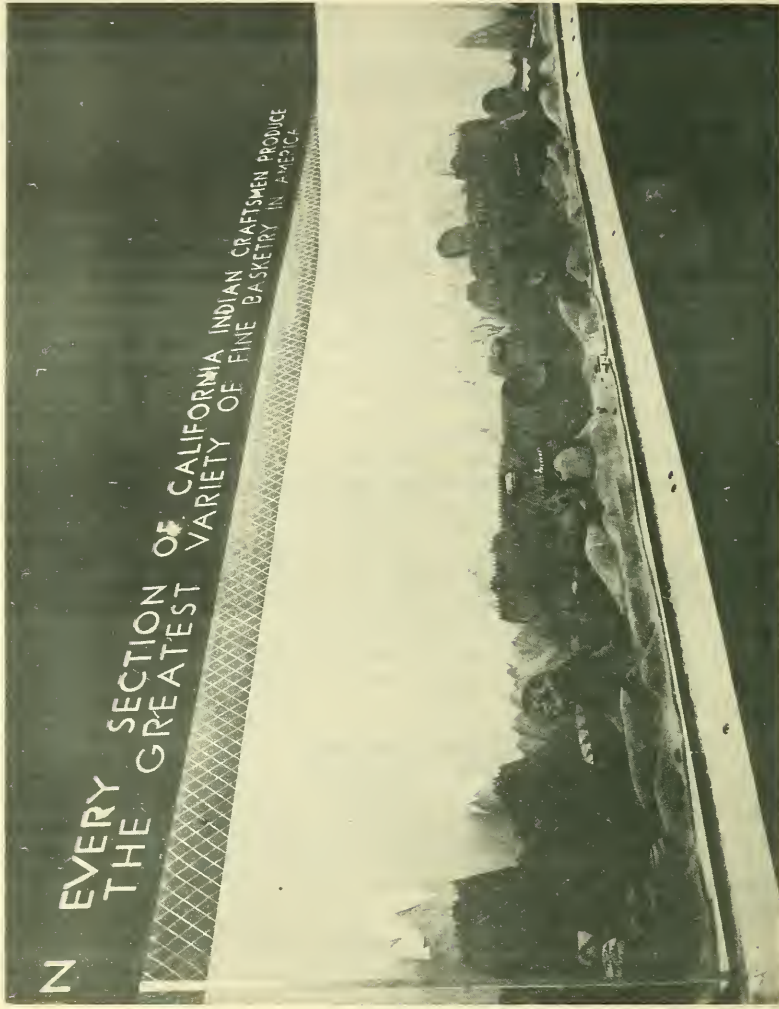
Reaching into his pocket, Saduch said to the beggar, "I'm sorry, but I only have ten dollars. I will share that with you." He gave him five dollars. "But how do you know the beggar was not a fake?" Saduch was asked. "I do not know," he replied, "but my Haida Gods know. They would forgive him sooner than me had I passed by him."

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INDIANS

AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

VOLUME VI • • MAY 1939 • • NUMBER 9

We are reminded often these days that Indian problems and Indian progress in the United States, far from being only matters of local or even of purely national concern, are in fact world-wide in their implications. Daily we see the multiplying evidence that the re-animation of Indian life in the United States sends repercussions to the far places of the world and is in turn influenced by events abroad.

No long interval passes in which the Indian country or the Indian Office at Washington are not visited by men and women eager to bring back to their foreign homes a knowledge of the things that Indians are doing for themselves in this country. And this gain is not at all unilateral, for Indians and Indian Service employees must inevitably find lessons and inspiration in the contact thus established with persons intimately concerned with problems of study or administration of native populations elsewhere.

A recent visitor who came to study us, but who in doing his work has given stimulus and information of his own previous findings, is Dr. Grenfell Price, Master of St. Marks College, University of Adelaide, Australia, and author of such books as "White

Settlers in the 'tropics', "Foundation and Settlement of South Australia", "History and Problems of the Northern Territory" and contributor to the "Cambridge History of the British Empire."

Dr. Price, on his current trip to the United States, has visited Indian settlements in the Carson jurisdiction of Nevada and California, the Navajo-Hopi Area, the Mescalero Apache Reservation and the Pueblos. His enthusiasm for the pioneering progress in Indian affairs helps us to remember that we are blazing a trail toward the improvement of democratic processes among minority groups in the world.

Within the past month there arrived in Washington a group of students from Yale, men and women from several countries, who under the direction of Dr. Charles T. Loram, Head of the Institute of Race Relations, have made a fact-finding tour of certain Indian reservations, particularly the Navajo. Their observations, made orally to some Indian Office officials in a morning conference in Washington, will be supplemented by written papers which will, we hope, come to us as a means of helping us to see ourselves as others see us. We insist that these people tell us their adverse as well as their favorable findings, and very often they comply. We need that sort of thing.

Recently Luiz Simoes Lopes, chief of the civil service system of Brazil, spent days conferring with Indian Office officials in Washington and gathering written material for the information of himself and his colleagues at home. Brazil is deeply conscious of the problems of its native peoples. There has been a tentative suggestion that someone from the United States, well-informed in Indian matters, be sent to Brazil for an extended period, but this is in the early stages of incipency.

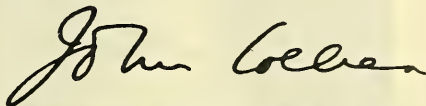
Meanwhile, John Joseph Mathews, member of the Osage Tribal Council, and an established author of books on Indian subjects, has received a Guggenheim fellowship award for a year's work in Mexico.

Miss Mary Doherty, a citizen of the United States who has spent many years in Mexico and other Latin American countries, has, under a fellowship grant from the Rockefeller Foundation, commenced a year of constructive personal coordinative effort in our neighbor states to the south.

Overshadowing all these, and indeed possibly transcending many other matters of great world import, is the approaching hemisphere Indian Congress at LaPaz, Bolivia, in August. Whatever links

are there forged in the chain of Pan-American unity, one indisputable fact is already self-evident, namely the increasing realization that the twenty-five million Indians of the western world are closely united in race, in spirit and in culture.

The day has long passed when Indian problems could be localized at Anadarko, Sacramento, Window Rock or Cass Lake. Today we know we are part of an effort at racial and human betterment that reaches from the northernmost point of Alaska to Terra del Fuego, and possibly even further around the world.



Commissioner of Indian Affairs

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WASHINGTON OFFICE VISITORS

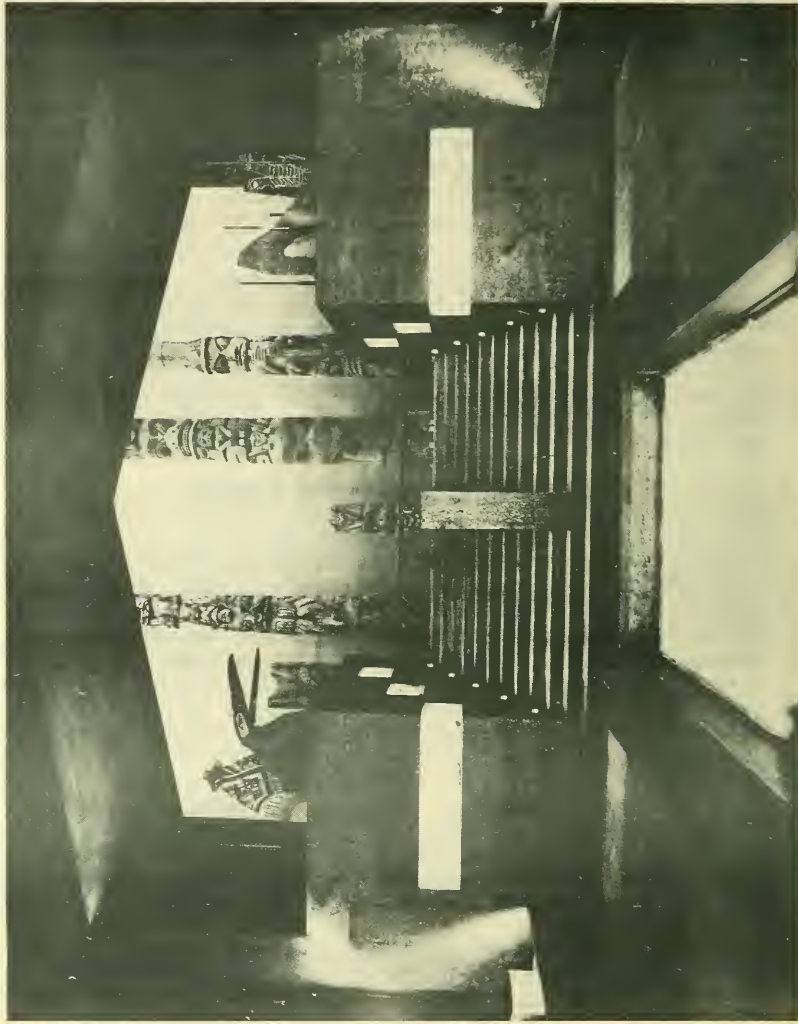
Recent visitors to the Washington Office have included the following visiting delegations and visitors: Crow Agency (Montana): George Hogan, William Wall, and Frank Takes The Guns. Fort Peck (Montana): James Archdale, Jim Black Dog, William Knorr, and George Washington. Fort Totten (Montana): Ignatius Court. Hopi (Arizona): Superintendent Seth Wilson, Byron Adams, Fred Lomivesa, Peter Navumsa, and Sam Shingoitown. Yakima (Washington): Superintendent Milton A. Johnson, William Adams, Phillip Olney, Charlie Sluskin, Frank Totus, and Thomas Yallup.

Health Division: Dr. Marcus H. Flinter, Senior Physician, Consolidated Chippewa Agency, Minnesota; Dr. Leslie Foster, Dentist in Charge of Dental Education; Dr. Myron F. Sesit, Senior Physician, Hopi Agency, Arizona; and Dr. W. S. Stevens, Medical Director, Florida, Kansas, North Carolina, Mississippi and Oklahoma Area.

Education Division: Florence Holton, Associate Supervisor of Elementary Education, Oklahoma City; Kathryn Von Hinzman, Social Worker at Large; and George C. Wells, Supervisor of Indian Education.

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The Totem Chapel Which Forms A Part Of The Northwest Gallery In The Indian
Exhibit At The Golden Gate International Exposition At San Francisco, California



INCORPORATED INDIANS OF ROUND VALLEY, CALIFORNIA, MANAGE UNIQUE
MARKET PLACE FOR HANDICRAFTS OF MANY TRIBES AT SAN FRANCISCO

By Clyde Hall

Because the Indians of the Covelo Community in Round Valley, California, were among the first to adopt self-government offered by the Indian Reorganization Act of 1934, the Golden Gate International Exposition today boasts of one of its most widely acclaimed exhibits - the Indian market place.

When the United States Exposition Commission asked the Indian Arts and Crafts Board of the Department of the Interior to sponsor an exhibit, it planned as incidental to its unique demon-



Mr. and Mrs. William Spanish, Blackfeet Indians, talking with Mrs. Roosevelt, to whom they presented a Navajo silver bracelet and a Papago basket at the Golden Gate Exposition at San Francisco. They offered the gifts on behalf of all the American Indians. George Creel, U. S. Exposition Commissioner and Rene d'Harnoncourt, Manager, Indian Arts and Crafts Board, are shown with Mrs. Roosevelt.

stration of Indian culture, a market place for the sale of Indian-made products. The idea was good, but the possibility of carrying it out was remote since Congress, in establishing the Board, specifically forbade buying and selling activities. It began to look as though this feature of the exhibit, introduced in anticipation of an almost certain public demand for Indian handiwork, would have to be discarded. At this critical time, the Covelo Community offered its cooperation.

Having been granted a charter of self-government under the Reorganization Act, the community enjoyed a corporate status, and its tribal council was legally equipped to assume the risks and ob-



Mayor LaGuardia of New York City reads the pictorial story of a Blackfeet Indian's life adventures painted on a tanned hide. Louise Berry Child, a member of the Blackfeet Tribe of Montana, shows the distinguished New Yorker, how her tribesmen recorded their exploits. They met at the Indian Presentation of the Federal Government, Golden Gate International Exposition, Treasure Island, San Francisco, California.

ligations of a corporation. After negotiating with the Arts and Crafts Board, the Community offered to act as host to all Indians desiring to sell goods at the Exposition. As a result a contract was drawn up between the Covelo Community and the Board which established the "Indian Market of the Covelo Indian Community."

In that market place today there are displayed products made by Indians representing 48 tribes in several states and Alaska, from the Navajos of the Southwest with their famous rugs, to the Cherokees of North Carolina with their sturdy baskets. Beaded moccasins made by the women of the Blackfeet Tribe of Montana; buckskin jackets of the Coeur d'Alene Tribe of Idaho; beautiful, hand-sewn ribbon applique work made by the Iowa Tribe of Oklahoma; Papago and California Indian baskets; Pueblo pottery; silver jewelry of the Navajos; these and scores of other fine hand-wrought goods are now offered for sale as part of the Federal exhibit.

The market so impressed Mrs. Roosevelt on her recent visit to Treasure Island that she wrote: "Indians rarely offer their really good handiwork for sale to people of other races because they are conscious of the fact that the vast majority of people who visit their reservations or shops where Indian goods are sold are very poor judges of the work they do and are only in search of cheap souvenirs. The best of their work is shown here."

Nor would any of these things have been possible had not the Covelo Community appreciated, almost from the outset, the advantages of self-government offered by the Reorganization Act. Its participation in the Exposition enterprise is but one of the several communal undertakings entered into by this Community.

Some months ago it took advantage of another provision of the Reorganization Act, that of establishing a revolving fund from which chartered Indian groups might borrow sums in order to carry forward community or individual projects. The Covelo Community borrowed \$12,000 from the fund, and it is disbursing the money to improve its economic position through the acquisition of such useful farm equipment as market trucks, gardening tools, and the like.

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INDIAN SERVICE OFFICIALS HOLD CONFERENCEAT DENVER, COLORADO, APRIL 3 TO 7

By Joseph McCaskill, Assistant to the Commissioner

Speaking to more than 400 Indian Service employees at a conference held at Denver, Colorado, April 3 to 7, Commissioner Collier declared that the program and objectives of the Indian Service had been driven so deeply that no radical change is possible or probable in the near future. His address was the highlight of a week's conference of Service officials devoted to a discussion of the basic problems. He spoke before the largest group of field employees that any commissioner of Indian affairs has ever addressed, challenging them with the tremendous importance of the enterprise in which they are engaged.

In addition to the Indian Service employees there were four representatives of tribal councils in attendance: Mr. Carlos Gallineaux, and Mr. Thomas Whiting of Rosebud; Mr. Albert Yava, representing the Hopi; and Mr. Jerrett Blythe, Chief of the Eastern Cherokee.

The conference devoted three days to a discussion of the problems of economic rehabilitation. Divided into 15 discussion groups, we explored all of the difficulties and ways and means of achieving objectives of economic rehabilitation. The first day was devoted primarily to a discussion of land use. While there was widespread agreement that the development of an adequate land base and a more complete and intelligent use of natural resources were basic to the solution of the problem, there were many differences of opinion with regard to the details of working it out. The question of what constitutes an adequate standard of living, of how a more equitable distribution of land, credit and other resources can be made, the problem of dealing with those whose attitudes and abilities make rehabilitation extremely difficult, and the problem of making effective use of fractionated land holdings were some of the more stubborn questions on which there was little general agreement. The alternatives of individual land assignments, of cooperative enterprises, and of corporate management of the aggregate resources as solutions were discussed.

There was general agreement that wages from relief and other supplemental income could and should be consolidated with

land use. While there was some feeling that income from these sources would be reduced in the future, it was felt by most of those who took part in the discussion that a certain amount of relief work must continue for some time.

Throughout all of the discussions, it was constantly pointed out that upon the Indian himself depended the extent to which economic rehabilitation is possible. Much discussion therefore, was devoted to questions of Indian organization, to the role of the tribal council, to ways and means of guaranteeing real self-government to Indians and preventing their domination by individuals or small groups with vested interests. The last day of the conference was devoted to problems of social rehabilitation, to situations arising from the breakdown of home, family and community life. Among the more prominent problems in this discussion were (a) the extent to which Indians should decide for themselves the application of liquor laws, (b) the desirability of conferring upon state jurisdiction over certain offenses in the allotted areas. The consensus of those representing these areas was that state jurisdiction is not only desirable from the point of view of the Service officials but is wanted by the Indians themselves. Most of those from the closed reservations opposed the extension of state jurisdiction to their reservations.

Wednesday, April 5, was devoted to a discussion of the relationship of the Service to the Soil Conservation Service and the ways and means of closer cooperation were outlined. Representatives from the Agricultural Adjustment Administration, the Farm Security Administration, the Farm Credit Administration, Soil Conservation Service, and the Bureau of Agricultural Economics were present and spoke of the services, funds and facilities which these agencies provided for work on Indian reservations.

Throughout the week and especially on Wednesday, there were a number of divisional meetings. The special officers and deputy special officers had as their guests Assistant U. S. Attorney Roy F. Allen, Billings, Montana, and Assistant U. S. Attorney E. H. Casterlin, Boise, Idaho, who spoke on technical aspects of enforcement.

Mr. S. M. Louderdale, Safety Engineer of the CCC spoke to the CCC group and later to the entire conference on the question of safety.

Mr. S. W. Crosthwait, Director of Personnel, was present and conferred individually with a number of superintendents about their personnel problems, met with a group of superintendents to ex-

plain the new executive orders, and spoke to the conference as a whole on any developments in personnel.

John R. T. Reeves and Samuel Melzner of the legal staff discussed probate matters and Mr. Reeves participated in the general discussion of the problem of developing more effective jurisdiction in law enforcement.

W. S. Baxter, of the Statistical Section, discussed with an interested group the problems of the development of case records.

Education, Forestry, Extension, Land, Indian Organization, Roads, Irrigation and Medical Divisions held separate meetings from time to time to discuss their particular problems. A number of joint sessions of one or more of the divisions were held.

Commissioner Collier spoke on Wednesday morning, along with Allan Harper and W. V. Woehlke on the importance of closer cooperation with the Soil Conservation Service.

In his Wednesday night address at the banquet Mr. Collier outlined briefly some of the historical aspects of the Indian problem, called attention to the fact that there are 25,000,000 Indians in the western hemisphere and that the work of the Indian Service is profoundly significant for all of the governments of America which have much larger Indian groups than we have in this country. He spoke of the problems of securing adequate and competent personnel, particularly at the administrative level, and outlined some of the efforts now being developed more adequately to meet this need. He pictured the Indians' relationship to the land out of which relationship has grown the religion and other aspects of his deeply routed culture pattern. He dealt at length with the problem of the preservation of native cultures, with the necessity at the same time of the introduction of newer technologies determining that "preservation and assimilation are the right and left leg of living," that there can be no assimilation without preservation, and that both must go on at the same time in all places.

The Denver Conference, according to many in the Service, is the first gathering of Service workers of all professional interests in an attempt to grapple with basic problems of the Service. The fact that law enforcement officers and educational personnel sat down along with superintendents, extension workers, roads and irrigation engineers, and others to discuss problems of land use and the whole program of economic rehabilitation marked a new step in Indian Service planning. While it proved very difficult to merge these several divided interests, there was a general consensus at

the close of the conference that those who attended regardless of their interests were much the wiser for having spent the time in this way. It is planned to assemble much of the material which came out of the conference and distribute it throughout the field in the hope that superintendents will carry through similar discussions with their staff members so that instead of 400 who attended the conference the experience will be extended to 4,000 employees.

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VISITOR AT SAN FRANCISCO EXPOSITION
TO URGE THAT INDIAN EXHIBIT BE MADE PERMANENT

Dr. Charles T. Loram, Head of the Race Relations Department of Yale University, has said that he is going to urge that the Federal Government make permanent the presentation of Indian culture that has been installed at the Golden Gate International Exposition.

"It is far and away the most admirable demonstration of Indian culture that I have ever seen," said Dr. Loram. "I intend to urge John Collier, Commissioner of Indian Affairs, to set up the exhibit permanently somewhere - perhaps in the Interior Department at Washington - in order that future students may profit by the splendid lessons it teaches."

Heading a field trip of twelve students, representing several nations, who are studying the force of the impact of Western civilization on minority groups, Dr. Loram and his party visited the Exposition particularly to study the exhibit of Indian cultures. They arrived in San Francisco, following a three-day visit at the Pine Ridge Reservation, South Dakota. From San Francisco they went to the Southwest country to study the culture of the Navajo Indians.



Wilson Ahboah, Kiowa Dancer, Who Participated In The
National Folk Festival In Washington, D. C., May 1938.



Photograph By George A. Grant.

INDIAN DANCERS PRESENT VIVID AND
BEAUTIFUL CEREMONIALS IN THE NATION'S CAPITAL

Zunis, Mescalero Apaches And Kiowas Provide High Lights
Of The Annual National Folk Festival; Significant
And Interpretive Dances Attract Wide Interest.

In line with their policy of encouraging Indian expression through arts and ceremonials, the Department of the Interior and its Office of Indian Affairs are sponsoring a vivid portrayal of Indian dancing in connection with the Annual Folk Festival in Washington. Three groups of Indians have for many weeks made plans and preparations to present their tribal lore at this year's Festival being held for three days beginning April 27, at Constitution Hall. With the Office of Indian Affairs as their sponsor, the Kiowas of Anadarko, Oklahoma, and the Zunis and Mescalero Apaches of New Mexico appeared on all six programs.



Chief Bela Cozad

The Kiowa group opens the Festival as they have done in previous years. Led by Stephen Mopope, noted for his painting as well as for his dancing ability the Indians present such traditional dances as the Shield Dance, the Humming Bird Dance, the Bird Dance, the Eagle Dance, and two war dances. Chief Bela Cozad, octogenarian flute maker, whose fingers are agile despite his age, plays the drums.

The Apaches, like the Zunis, are participating in the festival for the first time. Their dance is described and briefly interpreted thus:

The Maiden's Dance, Or Crown Dance

This dance has been sometimes called the Crown Dance, or more popularly the Devil Dance, because of the fan-



Stephen Mopope

tastic costumes of the four supernatural beings who are the principal performers. It celebrates the arrival at maidenhood by the young Apache girl. The supernaturals are dancing to bring her good fortune and the dance climaxes four days of private ceremonies.

A large dance ground is prepared beyond the tepee, with a tree set to mark it at north, south, east and west, and a dried beef hide (once a buffalo hide) folded and laid on the ground to serve as a drum. A group of musicians squat around it, smiting it loudly with sticks, to the sound of their singing.

There is social dancing, a group of three or four girls in a row, moving backward and forward, while three or four youths move opposite, never touching them. At intervals the social dancing ceases and there come stamping in the four tall masked beings who are the gods of the north, south, east and west. They wear great headdresses of wooden slats, shaped like fans or crescents and painted with symbolical figures.

The gans or gahe as these gods are called in various Apache dialects, wear kilts made of deerskin or of bright-colored blankets. The kilt was the ancient costume of the Southwest and while the village Indians made it of their own home-woven cotton, the hunting Apache used skins. The footgear of the dancers is the tall mocassin worn by Apache warriors who had to travel through stones and brush. In the right hand they carry a jagged stave, meant, some say, to represent the wooden sword, edged with obsidian, which used to be carried by Indian warriors in Mexico. Their stalwart bodies are decorated with symbols representing corn, wind and rain. Only a few men know how to apply these symbols and they do it after a special ceremony. When asked to costume their dancers in haste, for a press photograph, they replied that it was quite impossible. Costuming for this dance was a sacred act, not to be undertaken lightly. Over their faces the gods wear black masks. Thus the Apache indicates the unimaginable face of a supernatural being.

The Dance Is Individualistic

There is no set form for the dance of the gods. Each one stamps and postures as he wills. Some of the poses are grotesque, but this does not detract from the sanctity of the strange beings whose ways are not as human ways. Their mere presence brings the winds of the four directions and therefore the rain which means food and life.

Between the figures of the gods capers an agile form, masked but without headdress, known as the clown. Such jesters are frequent figures in the dances of Southwest Indians and though they caricature the dancers and seem to flout them, no disrespect is involved. The clown is himself a supernatural being, so sacred that he can joke where human beings are reverent. When he mimics the dancers and makes the audience laugh, he is actually bringing his sacred power as an added blessing.

It is this dance of the four directions, with the clown accompaniment, that is being given at the folk festival. The maidens in their tepee, however, are not present, and indeed the Apache of former times are said to have given the dance of the masked gods on other occasions than that of the arrival at maidenhood.

Zunis Offer Five Dances

Zuni dances are being performed by Henry Gaspar, Governor of the Zuni Pueblo, and five other men and two women. The five men are: Bi Ami, Harry Epaloose, Oscar Gaspar, William Louis and Johnny Pattone. The girls are: Lucy Epaloose and Ellen Quam.

Here are the Zuni dances being presented:

1. Yellow Corn Dance: Held in the fall of each year after the harvesting is done. In addition to rejoicing after the harvesting is completed and returning thanks for its abundance, the pueblo celebrates the installation of the new Cacique, or priests. The men sing, accompanied by a drum and the rattle of gourds. Both men and women participate in this dance.

2. Corn Grinding Dance: A continuation or second movement of the Yellow Corn Dance, usually held when the corn is ripe, or whenever ordered by the Cacique. The purpose is to express their happiness and to return thanks that their prayers for plentiful and good crops were answered. It also signifies the preparation for the harvesting and husking of the corn. The men who do not dance will sing, accompanied by the rhythm of beating drums and rattling gourds.

3. Rainbow Dance: Since the Zuni Indians are, for the most part, farmers, they are dependent upon rain for their livelihood. Therefore, the whole community celebrates heavy rainfall. Again, the expression in dancing signifies their thankfulness that the prayers of the Cacique for rain have been answered. Both men and women participate. Their bright costumes are designed to repre-

sent the colors in the rainbow. The men sing accompanied by a drum and gourds.

4. Hunting Dance: The members of the community rush out to meet the successful hunters. The whole tribe, men, women, and children, participate in this dance. Thanksgiving for the success of the hunting trip and provision of needed food is the theme. The Cacique also prays for the future success of hunting ventures. All the dancers join in the singing, accompanied again by their only musical instruments, the drum and gourds.

5. Basket Dance: Held on New Year's Day. It is also the occasion for the installation of the administrative officers of the Zuni Pueblo. The celebration on this first day of the year is similar to that held elsewhere in the world. Both men and women participate in this dance, characterized by the dancers' carrying empty baskets in their hands. The songs are sung by the men, accompanied by the beating of drums and rattling of gourds.

The Zuni Indians are noted for their creative ability in the composition of songs. They do not ordinarily sing the same words to any song twice, but make up words to fit the occasion.

Indians Are Outstanding Feature

The Indians are the featured performance in a show which also includes the folk expression of dozens of other groups. Square dancers come from Massachusetts and Colorado; also Indian square dancers from Cherokee, North Carolina; miners from Pennsylvania will sing their ballads; lumberjacks tell tales as tall as the trees of the North Woods. The presentation is sponsored by the Washington Post Folk Festival Association.



Jeanette Mopope

Founded in 1933 to encourage the preservation of folk arts and customs, the festivals have been held at St. Louis, Chattanooga, Chicago and Dallas. The fifth festival took place in Washington last year. In addition to the Kiowas, Indian tribes who took part in the 1938 festival were the Blackfeet, Navajos, Chickasaws and Winnebagos.

Of all the groups participating, none have ever attracted as deep and genuine an interest as the Indians. In these folk festivals the first Americans are first indeed.

* * * * *

(The material for this article was contributed by Jean Dulaney of the Washington Post, Miss Ruth M. Underhill, anthropologist, Education Division, Office of Indian Affairs, and William Louis, Zuni dancer.)



One of the streets in the village of Zuni, New Mexico. Corn Mountain is in the distance. Zuni was once made up of seven villages, known to the early Spaniards as the Seven Cities of Cibola. (Photograph by George A. Grant)

INDIANS OF ACOMA PUEBLO USE CACTUS TO SUPPLEMENT FEED
FOR THEIR LIVESTOCK



Heavy snows in the vicinity of the Acoma Reservation during the early part of January made it necessary to bring the Acoma and Laguna livestock down from the high mesas into the Acoma Valley. The feed on the range in Acoma Valley was inadequate to support the livestock through the cold weather and the Acoma Indians were faced with the possibility of losing many of their animals. The idea of using cactus as food for the livestock was investigated. A survey showed two types of cactus growing in this area - tree cactus (cholla) and prickly pear cactus. The cactus grew in sufficient quantities for 15,000 to 18,000 cow days' feed, but the heavy spines prevented the animals from eating it.

The Land-Use Division suggested to the Indians that they burn the spines from the cactus so that it could be used for feed. The Indians were enthusiastic over the idea and two kerosene burners were purchased. The first one was purchased by the Pueblo Agency, to demonstrate to the Indians the possibility of this work, and after the Indians saw how effectively the cactus could be used for food, the stockmen purchased the other burner with their own money. Both cactus burners are now being operated by the Indians. One man can burn the spines from enough plants to enable 150 to 200 cattle to feed each day.

The burners are constructed so that they use heavy air pressure and can be heard for a distance of half a mile or more. The cattle soon learned to eat the spineless cactus and enjoyed the plants. In large groups they follow the men around who are burning the cactus, and some of the more ambitious animals have had their eyelashes singed by trying to eat the plant before the burner had been removed. At the present time, approximately 350 head of cattle are subsisting on the cactus and are doing well.

CCC-ID IS DEFINITELY A FIELD PROGRAM

By Robert J. Ballantyne,

Supervisor, CCC-ID

The CCC-ID program is one that the field can claim as its own. Work programs originate with the superintendents and their local staffs in cooperation with the tribal councils. They are routed through district offices to receive the benefit of technical assistance of trained specialists in the various phases of production. When received in Washington, approvals and allotments adhere to the programs submitted as closely as is possible, consistent with funds and regulations.

To emphasize that the CCC-ID program is a field program and to help keep it that way, a memorandum was sent on December 9, to all superintendents and CCC-ID district officials asking for suggestions for improvement and constructive criticism from superintendents, councils, employees and staff members.

The response to this memorandum has been gratifying. To date, approximately half of the agencies engaged in CCC work have replied and most of the replies received have indicated genuine, intelligent interest, besides an honest desire to contribute ideas to improve the organization.

Some of the suggestions, although desirable, cannot be put into effect, due to the regulations under which we are operating. The ideas submitted by the greatest number were: (1) "Waive the \$930 limitation;" (2) "Raise the limitation;" and (3) "Fund limitations should be on a 50-50 basis instead of a 60-40 basis."

The most recent information we have received indicates that although the over-all limitation will not be removed, it may be increased by \$50, making it \$980 per enrollee for the fiscal year 1940. Also, in order that certain necessary items may be purchased to replace old, completely worn out equipment, we are hopeful that the fund limitations will be on a 55-45 percentage basis, i.e. 55 per cent to be expended for enrollee wages, subsistence, etc., payments; and 45 per cent for the payment of salaries of employees, purchase of materials and equipment.

An example of the type of ideas submitted that are excellent, but impossible of execution is the one from Mr. Charles Bird, CCC-ID Project Manager, at the Fort Berthold Agency. Mr. Bird advocates the standardization of automotive equipment to prevent excessive costs and delays due to the inability of agencies with small program allotments to maintain complete and adequate stocks or parts for more than one make of car or truck. A very desirable idea, but under existing regulations which insist that the low bid invariably governs, it does not seem possible to put into effect.

Another suggestion, we believe to be excellent, but perhaps impossible of execution, is the one submitted by Mr. Robert Wehr, Senior Project Manager, Mission Agency, and also by the Pine Ridge, Rosebud, Standing Rock, Turtle Mountain and United Pueblos Agencies and the Billings District Office. Mr. Wehr would like to charge all direct payments to enrollees, such as team hire with personal services, to the enrollee limitation. This Office tried and failed to obtain permission to do this at the beginning of the fiscal year. Another effort will be made in the very near future as a result of the submission of the idea.

Several good ideas were submitted which we believe can be put into effect. On some of these, we believe it necessary to circulate the entire field and obtain the opinion of all superintendents before they are adopted. We hope that at least some of the following suggestions can be put into effect beginning with the next fiscal year.

Adopt the uniform cost accounting system for CCC-ID - submitted by the Consolidated Ute Agency, the Truxton Cañon Agency and the Phoenix District Office.

Continue our efforts to reduce and simplify reporting - submitted by the Pipestone, Great Lakes, Consolidated Ute, Standing Rock, Uintah and Ouray, Fort Berthold Agencies and the Phoenix and Salt Lake Districts.

Authorize superintendents to exceed project authorities by 10 per cent providing total estimate does not exceed \$5,000. Transfers to be made, of course, from available savings in other projects - submitted by the Pine Ridge Agency.

Give the district offices the authority to approve small supplemental projects costing \$500 or less - submitted by the Uintah and Ouray Agency.

Make every possible effort to expedite the issuance of report forms requested by field offices and establish a stock of forms at each district office for issuance to agencies as needed - submitted by the Mescalero, Red Lake, Rosebud, Uintah and Ouray Agencies and the Phoenix and Salt Lake Districts.

To all those who have responded to the request for suggestions, the sincere thanks of the CCC Division of the Washington Office are extended.

Those who have not yet sent in their ideas are asked to do so as soon as they possibly can in order that those which can be put into effect will receive action prior to the beginning of the next fiscal year.

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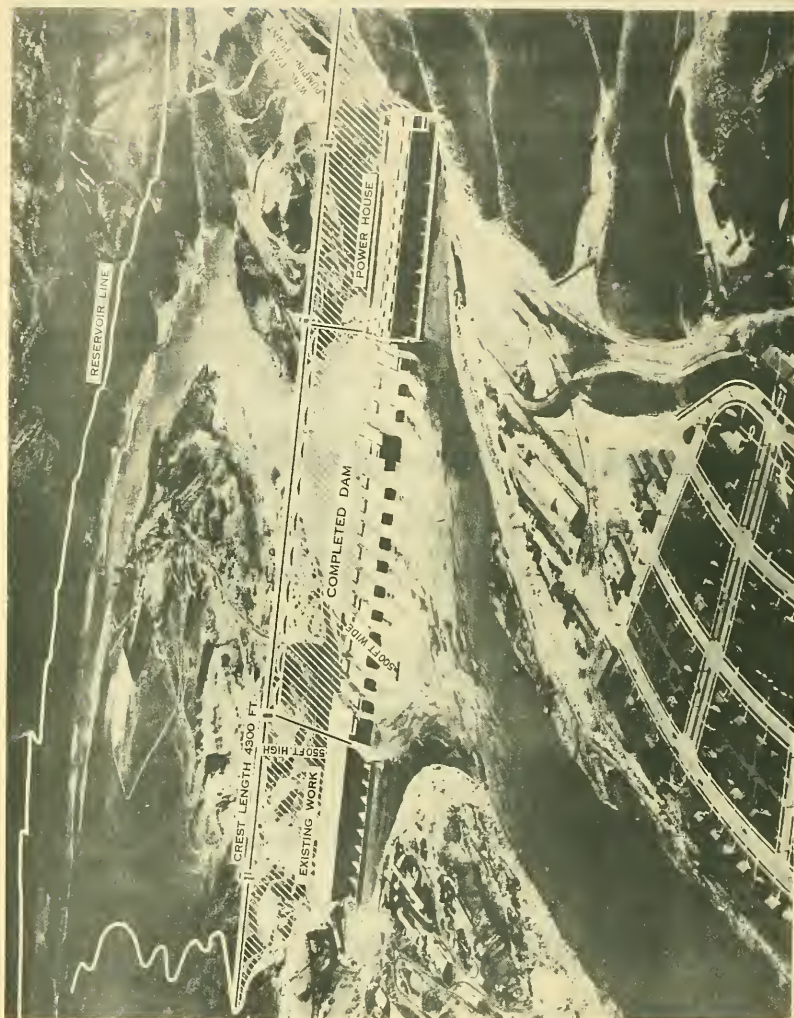
NIMBLE BIGHORN SOMETIMES DO LOSE THEIR BALANCE

Bighorn sheep are proverbially sure-footed, scaling steep and leaping from one seemingly inaccessible crag to another. It is of unusual interest, therefore, to learn that these agile creatures sometimes miss their footing.

Death Valley National Monument, California reports such an instance. A sleeping bighorn ewe was so startled when a naturalist and his assistant stumbled upon her that she lost her balance, in trying to escape down a steep slope. She turned several somersaults, in her plunge, twisting her head under her body, and catching her horns in a bush.

The dazed animal was extricated with some difficulty and hogtied, while the extent of her injuries was inventoried. As no bones had been broken, the ewe was released, seemingly unharmed.





Grand Coulee Dam Being Constructed In The Columbia River. It Will Create A Reservoir 151 Miles Long With A Capacity Of About 10,000,000 Acre Feet For The Irrigation Of 1,200,000 Acres Of Dry But Fertile Lands. Photograph Courtesy Bureau of Reclamation.

FISH CONTROL PROGRAM ANNOUNCED FOR PRESERVATION OF MIGRATORY FISH
IN COLUMBIA RIVER AT GRAND COULEE DAM

Editor's Note: To the Indians of the Northwest the Columbia River has for uncounted generations been a source of life. Fishing in the Columbia and its tributaries has not only been an important source of food and cash but it has in a sense become a symbol and a way of life. Thus the building of the great dams at Bonneville and at Grand Coulee have been matters of deep interest to Indians who have expressed fears at times that their fishing heritage might be lost. The developments set forth in the accompanying announcement by Secretary of Interior Harold L. Ickes, will therefore be of unusual interest to the many Indian fishermen of Washington and Oregon.

The Grand Coulee Dam pictured in the accompanying photographs adjoins the vast Colville Indian Reservation.



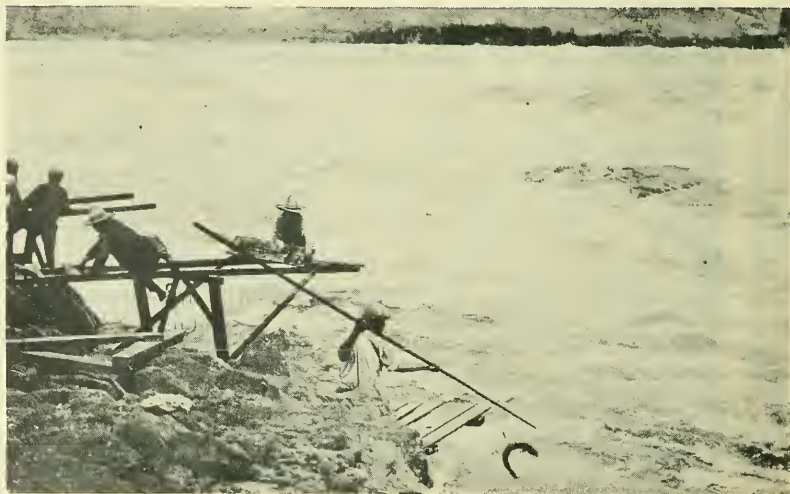
Night View During Construction Of Grand Coulee Dam

Secretary of the Interior Ickes has announced approval of plans for the permanent control of the migratory fish in the Columbia River. The plan will involve construction by the Bureau of Reclamation, in connection with Grand Coulee Dam, of hatcheries and other works costing approximately \$2,500,000.

This fish control program is made necessary by the fact that, when completed, the Grand Coulee Dam now being constructed in the Columbia River will be so high, that the salmon annually journeying upstream to spawn, cannot pass. The permanent works will be ready to care for the runs subsequent to 1939 of the chinook, steelhead and blueback salmon, the commercial species which reach Grand Coulee Dam in numbers totaling between 20,000 and 25,000 annually, bound for the headwater streams to spawn.

The 1939 runs will be handled on a temporary but adequate basis. They will be trapped at Rock Island Dam, below the Grand Coulee Dam, and transported by means of a fleet of specially designed tank trucks to tributaries which enter the Columbia River below Grand Coulee Dam, where they can spawn.

"The plan has been very carefully worked out," Secretary



Indians Spearing Fish In Columbia River. Photograph by B. C. Markham, The Dalles, Oregon

Ickes said. "It was given close attention by officers of the State of Washington and by the Federal Bureau of Fisheries, and then reviewed and check in detail by consultants employed by the Bureau of Reclamation...

"While it is recognized that the program may be experimental in some respects, there seems to be ample assurance that at least the present runs of migratory fish in the river will be protected and probably that the runs will be increased in the future."

* * * * *

VARIED MATERIAL AVAILABLE FOR EXHIBITS

Mr. E. K. Burlew, First Assistant Secretary of the Interior, has announced that the Department has numerous items of exhibit material which it is believed could be used from time to time for educational displays at conventions, fairs, travel and outdoor life shows, etc. This material consists of lighted and animated dioramas and models, colored transparencies installed in cabinets, Indian arts and crafts, and native arts and crafts from Alaska, Hawaii, Puerto Rico, and the Virgin Islands. Specifically, the list of dioramas and models includes the following subjects:

(1) An animated diorama of the "Loop" on the Alaska Railroad; (2) An animated diorama, with sound effects, of Juneau, Alaska; (3) An animated diorama showing the interior of a coal mine and the resuscitation of a miner overcome by gas fumes; (4) The interior of a lead-zinc mine in the Tri-State District of Kansas, Oklahoma and Missouri, showing inspectors at work; (5) A view of Charlotte-Amalie (St. Thomas, Virgin Islands), from the veranda of the new Bluebeard Castle Hotel; (6) An animated model of Boulder Dam; (7) Two dioramas, one with animation, showing the before and after effects of flood control; (8) An animated diorama of a Navajo Indian hogan, with silversmiths and a rug weaver at work; (9) An animated model of a PWA construction job; (10) An animated diorama of the PWA Triborough Bridge in New York (night scene).

The exhibit material above described is on display in the studio of the Office of Exhibits of the Department, at 1709 L Street, N. W., Washington, D. C., and arrangements for the loan of such material, for the purpose indicated in the first paragraph of this article, should be made with Mr. Dickens, Supervisor of Exhibits, Department of the Interior, Washington, D. C.

A LAWYER LOOKS AT THE AMERICAN INDIAN, PAST AND PRESENT

Note: This is the second part of a speech which was delivered by Samuel J. Flickinger, Assistant Chief Counsel, Office of Indian Affairs, on February 18, 1939, before the members of the Order of Indian Wars of the United States, held at the Army and Navy Club in Washington, D. C., on the occasion of their annual banquet. This was the first time this essentially military group had ever entertained a speaker from the Indian Service. Part One of this article appeared in the April issue.

A new Governmental policy was established by Congress by the passage on June 18, 1934 of an Act known as the Reorganization Act. This legislation provided for the setting up of self-government and for self-determination by the Indians themselves. The Indians of a particular reservation voted on whether or not the provisions of the Act should be rejected. Some 189 Indian tribes voted to retain the provisions of the Act and some 78 tribes voted to reject the Act. The tribes in Oklahoma by amendment of June 26, 1936, are entitled to some of the benefits of the Act as are the tribes of Alaska who were granted such benefits by the amendment of May 1, 1936. Constitutions and by-laws have been adopted by many and charters granted pursuant to Sections 16 and 17 under that Act. Under this new system or policy group organization is encouraged; credit supplied to Indian tribes and Indian cooperatives.

There has been a decline in the acreage of Indian lands leased to whites and an increase in the use of lands by Indians. Plans for land, range, timber and soil conservation have been carried on, the latter in cooperation with the Soil Conservation Service. The Indians have been granted fundamental rights enjoyed by white citizens; power of the Indian Bureau over Indians (tribal funds, civic authority) restricted. Social Security Administration, Civilian Conservation Corps, Works Progress Administration, State Board Education and state welfare agencies have cooperated. The right of Indians to their own language, ceremonies, arts and traditions have been respected and encouraged. Certain so-called gag and sedition laws repealed. System of justice for Indians has been recognized and safeguarded from official control by Indian courts whose jurisdiction has been carefully defined. The Indian Bureau fosters the right to negotiate through representatives of the Indians' own choosing. Increased medical, dental and health activities of the Bureau have resulted in the decrease in the Indian death rate to 13.7 per thousand in 1936; whereas the average rate in

the United States is 11.5. Nine new hospitals have been built; twenty have been remodeled or enlarged and one is under construction. Many boarding schools were closed or reduced in size and personnel improved; others developed as centers for older children or children from broken or problem homes; seventy-four new community day schools have been opened, enrolling 5,000 children. Six thousand, four hundred and thirty more children have been enrolled in public schools with the cooperation of the states in Indian education. The total number of Indian pupils in schools is 65,000. An Indian Arts and Crafts Board was created to raise the standard of workmanship, establish authenticity and provide markets for Indian arts and crafts.

Indian employment in regular and emergency services have greatly increased. For example, Indians in the Washington Office have increased from 11 in 1933 to 83 in 1937. On April 1, 1938, a total of 3,916 Indians were employed in the Service, 3,627 of whom were regular employees and 389 emergency workers employed for six months or more. The total number of the regular personnel is about 6,000.

Between March 1933 and December 1937 the total of the Indian land holdings increased approximately 2,780,000 acres. The Reorganization Act authorized an appropriation of \$2,000,000 a year for land purchase. There has been acquired 246,110 acres as of December 1, 1937 for Indian use. During the same period, an additional 349,207 acres was added to Indian reservations, under the authority which the Indian Reorganization Act conferred upon the Secretary of the Interior to restore Indian lands which had been opened to homestead entry as surplus Indian lands whenever such lands are still held by the Federal Government and their restoration is not contrary to public policy. Special legislation enacted accounts for the addition of another 1,203,808 acres to the Indian domain. An additional area of approximately a million acres has been included in submarginal land purchases for use by the Indians.

Under the Reorganization Act \$4,000,000 has already been appropriated for loans to incorporated Indian tribes. These credit funds are being expended almost entirely for capital investment in the form of agricultural machinery, farm buildings and other improvements, livestock, sawmills and fishing equipment.

In addition to the advancements made by the Indians, it will not be amiss to give you some idea of a few of the projects carried on by and for the Indians. Approximately 45,000,000 acres of Indian lands are now in forest and range; timber land approximating 6,000,000 acres and woodland 8,000,000 acres. The estimated volume board feet of timber is 33,000,000,000 with an estimated

value of \$90,000,000. Timber production and sales for the fiscal year 1938 amounted to over 426,000,000 feet with a gross income of \$1,175,000. The range area approximates 40,000,000 acres which produced a total income to the Indians for the same period of approximately \$1,420,000. There are two principal sawmill operations carried on - one on the Menominee Reservation in Wisconsin and the other on the Red Lake Reservation in Minnesota. During the year the Menominee Mills manufactured 18,000,000 feet of lumber and shipped approximately 15,000,000 board feet. At the Red Lake Mills, approximately 7,000,000 feet were manufactured and approximately 4,000,000 feet were sold.

There are approximately 1,200,000 acres of Indian lands under Indian irrigation projects, of which about 800,000 acres are under completed works. The cost of constructing irrigation works has amounted to \$54,000,000. About \$46,000,000 more will be required to complete the projects. The largest single structure on any of the reservation projects is the Coolidge Dam in Arizona across the Gila River. Electric power is generated as an incident to irrigation at this dam.

Another enterprise carried on is the cattle industry. For the fiscal year 1937 the Indians received a total income in the cattle operations of approximately \$2,000,000; sheep and goat operations brought in an additional \$1,500,000. There are about 21,000 Indians who own cattle.

On the Flathead Reservation in Montana a license for the development of a hydro-electric power project on the Flathead River within the Flathead Indian Reservation was granted by the Federal Power Commission with the consent and cooperation of the Department under conditions which will ultimately net \$175,000 annually to the Flathead Indians.

The Act of April 16, 1934 authorized the Secretary of the Interior to make contracts with states for social services to Indians. Under this Act, contracts have been made with the states of California, Washington and Minnesota, for the education of Indian children in public schools. In the field of public health, a similar basis of cooperation has been established in the states of Minnesota, Wisconsin, North Carolina and Oklahoma.

The lack of opportunities for higher learning for Indians was partially remedied by a provision in the Indian Reorganization Act setting up a special loan fund for the collegiate, professional and vocational education of Indian youths in colleges of their own choice.

In the field of health, increased efforts toward the control of tuberculosis, trachoma and other diseases endemic within the Indian country have resulted in lowering the Indian death rate as heretofore indicated.

No doubt you have wondered about the many mistakes made by the Federal Government in handling the affairs of the Indians and how the Indians may obtain redress if any was forthcoming. The Indians through their attorneys employed for such purposes present to Congress their grievances and if meritorious, succeed in having enacted into law what are known as jurisdictional acts. These acts authorize the particular tribe of Indians to go into the United States Court of Claims and sue the United States for such alleged wrongs with the right to have the Supreme Court of the United States finally pass upon the case. Some 160 suits by different tribes of Indians have been prosecuted in this way. During 1938 two sizeable judgments were rendered by the Supreme Court of the United States in favor of the Indians, namely the Shoshone Indians in the State of Wyoming, approximately \$6,000,000 and the Klamath Indians in the State of Oregon, approximately \$5,000,000.

Many Indians have distinguished themselves. They have served in Congress and state legislatures. A former vice-president of the United States, Charles Curtis, was a Kaw Indian. The famous humorist, Will Rogers, was a Cherokee Indian. Last, but by far not the least, over 17,000 Indians served the United States in the World War.

* * * * *

INDIAN WONDERS IF HE NEEDS A TAIL LIGHT ON HIS HORSE

Navajo Indians requested to put red reflectors on their wagons, are afraid of further "government encroachment."

"Does this mean that soon we must buy state licenses for our wagons?" they asked at a tribal meeting.

"Will tail lights for our saddle horses be required next?"

(Reprinted from the Gazette - Gallup, New Mexico)

Folding Fish Nets Into Boxes, Red Lake, Minnesota



INDIANS AT RED LAKE, MINNESOTA, MEET PROBLEMS OF A CHANGING WORLD

By Mary M. Kirkland, Social Worker,
and
Clarence W. Ringey, Farm Agent



Unloading Lumber At Red Lake

The Red Lake Reservation in Minnesota, created in 1864, is an example of an Indian area whose resources offer hope for the future, but whose people are faced with the difficulties of changing cultural patterns.

The Chippewa Indians of this area are primarily a woods people and are naturally not inclined toward agriculture as their means of livelihood. In the past, their existence has been dependent chiefly upon the abundant supply provided by nature - fish and game. However, lumbering and fishing are Red Lake's two chief industries, although some of the Indians derive an income from the sale of berries, wild rice, maple sugar, hay and wood.

Lumbering Is An Important Industry

The Red Lake Indian Mill was established through the Department Appropriation Act of June 1924 which provided \$75,000 for the construction of a sawmill and later, an additional \$6,000 to equip the mill. The mill operated until 1932, at which time it closed down because of a poor lumber market and general economic conditions. It was run for a short time during May 1933, for the production of railroad ties, but did not reopen again until 1935 for any large volume of business. Since that time, the mill has offered a source of employment for the Indians of the Red Lake Reservation.

During the fiscal year 1938, 6,500,000 feet of logs were cut for the Red Lake Indian Sawmill, 5,000,000 of which were virgin

pine from Ponemah Point and the balance mostly aspen. These logs cut out a very nice quality of lumber which so far has found a very depressed market, but which will prove to be very desirable to buyers, should general economic conditions improve.

On August 19, 1937, the mill requested authority to advertise for bids for the cutting and delivering of 1,000,000 feet of aspen logs to the sawmill. This was in keeping with the program for the cutting and marketing of the secondary species of timber.

From the fall of 1936 to August 1937, orders were placed with the Indians for 390,000 feet of aspen logs. Of this amount only 199,990 feet were received, and it was necessary for the sawmill crew to haul 36,150 feet of these logs after the Indians had failed to keep their contract.

The sawmill, including the logging camp, is a source of income for approximately seventy-five Indians throughout the entire year. The wages received by the Indians in 1937 were \$52,659.00 and \$87,127.00 during the fiscal year 1938. There are about 110,000 acres on the Red Lake Reservation which constitute the Red Lake Forest.

The logging on this reservation is done on Ponemah Point which is a peninsula dividing Upper and Lower Red Lake. The timber cut here is hauled a distance of approximately twenty-seven miles to the Red Lake Sawmill by truck. After the lumber is manufactured, it is sent to Bemidji as the terminal.

Fishing Also Furnishes

Income For Indians

Another important industry on the Red Lake Reservation is fishing.

On April 21, 1919, the State Legislature of Minnesota passed Chapter 314 which, under certain circumstances, authorized



Wall-Eyed Pike Well Packed
And Ready For Icing.

fishing for commercial purposes. This was passed as an emergency measure and was at first limited to rough, or non-game fish. In 1921, this Act was extended to cover game fish, and the said Act of 1919 created the State Fish Revolving Fund, available for the purpose of conducting state fishing operations. In 1924, the Game and Fish Commission entered into a written contract with the superintendent of the Red Lake Reservation on behalf of the Commissioner of Indian Affairs and the Secretary of the Interior, which was to extend over a period of five years until 1929, employing the Indians of the Red Lake Reservation to net the fish; this agreement was to provide payment for royalties on all fish taken with nets. During this time, however, the State made a number of improvements, including a fish hatchery, a commercial fish building, a large warehouse and freezing plant, and cottages for the employees. This was all done at no expense to the State of Minnesota.

Red Lake Fishery Association Organized

In 1929 it was necessary for the State to withdraw from this activity, having been forced out of this enterprise by litigations of interests which regarded such activity as competition with private industry, and the State was forced to find someone to take over the equipment as the fishery had been an important source of income for approximately 200 fishermen. The Red Lake Indians and the Indian Office were anxious for the project to continue, therefore, the Red Lake Fishery Association was organized as a corporation under the Cooperative Marketing laws of the State of Minnesota. The Game and Fish Commission reached an agreement with the Association whereby a lease for the buildings and equipment was entered into for a period of five years - the Association agreeing to pay one-half of the salaries of the superintendent and the assistant superintendent of the hatchery. In 1934 the new contract provided for five-eighths of the costs of operating the hatchery and the salary of the manager of the fishery to be paid by the Association.

The Red Lake Fishery Association has a board of five directors, all members of the Red Lake Band of Indians. The fishing season is restricted to the period from May 15 to November 15 and only members of the Red Lake Tribe may be engaged in fishing. These Indians may become members of the Association and market their fish through the Red Lake Fishery Association. All fishing operations, for commercial purposes may be suspended at any time by orders from the superintendent of the reservation. No Indian shall sell fish

in any quantity outside of the reservation, except in accordance with the state laws of the State of Minnesota. There are definite rules and regulations concerning the Association and the management of the fishery. It is the responsibility of the Board of Directors to employ a manager selected by the Game and Fish Commissioner of the state. The manager has charge of the general supervision of the business of the Association. He directs the production, sorting, packing, transporting and selling of the fish and other products handled by the Association. He determines the quantity, kind and size of fish to be taken and the method of taking these fish, subject to the superior supervision and control of the Commissioner of Indian Affairs. (The concluding part of this article will appear in an early issue.)

* * * * *

PAIUTE LEGEND

A long time ago, so the legend goes, animals had the personality of people. They lived like Indians and spoke the Indian language.

It was in the winter time when all the coyotes and foxes in the village held a meeting. They had a discussion about the weather and couldn't figure out why there hadn't been any rain or snow at this time of the year. Someone in the crowd suggested singing a snow song - perhaps that might make the snow fall. So they all began singing a snow song. There happened to be a mouse at the meeting. After singing for a while, they sent the mouse to see if it had snowed. The snow had fallen, but the mouse was so little and light that he was able to walk on top of the snow.

The mouse then went back in and told them that it hadn't even begun to snow. So they sang a little longer and harder, and again they sent the mouse out. He came back in and told the same story as he told the first time.

The third time he told them the same thing. They didn't believe him this time so the fox went out to see for himself. The snow was so deep that the fox sunk into it. He was so angry, that when he saw the mouse in front of him, he began to chase him through the snow. The snow got deeper and deeper until it was impossible for the fox to go on, so he gave up. The mouse was so frightened that he didn't take time to look back. He kept going until he reached the mountains. He made his home up there and that is why we sometimes find mice in the mountains. Nupah-tawmee-i.

TEXTBOOK FOR THE PLAINS

By John Herrick, Assistant to the Commissioner

MARGINAL LAND - By Horace Kramer, J. P. Lippincott Company,
Philadelphia, 1939.

A novel as a textbook in conservation!

I make the recommendation in all seriousness; direct to all who live, and work, and guide agricultural economy in the states of the Great Plains.

Horace Kramer's Marginal Land, by sound literary merit, has won a place among recently published best-sellers. But this brief introduction to a series of excerpts from the book will leave literary criticism to the literary critics.

Since Paul B. Sears' Deserts on the March no work has appeared which describes so tellingly the tragedies which beset man when he disregards the natural laws laid down for the use of the land.

The locale of Marginal Land is in the heart of the Sioux country, a ranch four miles north of the Crow Creek Reservation. All readers will be stirred by the story of Steve Randall; of Josephine, the city-bred wife whose fortitude was not firm enough to withstand the fight with winter and wind, drought and desolation; of Trina, to whom love and loyalty were synonymous, and who finally filled the place Josephine had deserted. But only one who has himself or herself contended with Nature on the battlefield of the Drought Country can savor to the full the wisdom of old Simon Peter Voorhees, foreman for the state company in the old military days of the late 60's and the 70's.

It is "Uncle Sime" who attempts to get Steve and his ranch started right with a homily on man and his use of Dakota grasslands.

"Don't you try raising any wheat!" he warns, then continues: "When Almighty God was laying out this world and came to this place, He turned to Gabriel or whoever happened to be around at the time and said, 'This here is going to be a stock country - cattle and horses, and maybe a few sheep here and there. I'm going to fix it so's my children will know what I intended and prepared for 'em when they come. I'll cover it over with good rich grass that cures

on the stem and so's they'll make no mistake, I'll fill it full of buffalo. Then, when the hungry generations of man come to this place and see the grass and the buffalo, they'll know what the land is for, and dwell happily and prosperously with their flocks and herds.'

"But what happened? The country began to settle up when the railroads came. The buffalo were long gone then, and these settlers knew more about what God had intended than He did Himself. They plowed up His rich grass; planted trees where God Himself had never tried to raise them. They were brave, hardy, land-hungry people; they worked like dogs and put up with privations that would make you want to cry - they and their women. Half the land that you drove over coming out from Brule to this place today, now waving in grass, was once broken, and if you could look under it you would find sweat, and tears, and dead hope. People used to go to church and get down on their knees to pray to God to change His plan and not a few of them cursed Him for not doing it!

"You see, boy," the old man went on with deep earnestness, "God's ways are simple ones when you understand them, but hard and grievous when you don't - or won't. To make this a great stock country He gave it a good soil. To grow grass He sent plenty of rain in the spring and snow in the winter, and then to cure the grass He sent winds to dry things up and preserve them for the coming winter. Pretty soon now Nature will finish her growing for the year. The grass is green now, but in a few weeks you'll see it turning brown and dry. It will look dead, but if you peer into the clumps of buffalo grass, you'll see it cured green at the heart, to stay that way all winter under the snow."

"But if the land will grow such good hay, why won't it raise wheat also?" Randall could not help asking in spite of his promise.

"Because grass and wheat are different," replied Mr. Voorhees, hitching his chair closer and waving his pipe for added emphasis. "One is native, the other exotic. When the grass is all cured and safe for the winter, wheat is just coming into the milk. The same weather that will cure the grass will shrivel the wheat. If there's a dry year the grass will be short, but unless there are years of absolute drought - and there have been - it will be there. Why, I've seen good years for grass when the wheat didn't head out; I've seen years when money was made with cattle and horses when the wheat didn't even come up!"

The old man stopped for a moment to emphasize the force of this impressive statement and then went on:

"Usually, the critical time for wheat is right when it is driest, and winds that have gathered up all the loose heat between here and Mexico are apt to arrive on their way to Greenland's icy mountains to cool off. The only way to raise wheat in this country is to be lucky - lucky enough to get rains when they're not expected and that the hot winds will get cooled off before they hit - and you'd get a better break if you sat into a poker game, where you'd at least have some say after your chips are in ..."

"You certainly paint a doleful picture," said Randall, who was finding the old man's logic depressing.

"Doleful? Why dang it all, boy, I'm painting a hopeful picture; I'm telling you how to lick this country instead of letting it lick you!"

And again Simon Voorhees passes on the lesson he himself had learned:

"These lands here are what the sharps down at the Agricultural College call marginal lands - lands which have virtues maybe, but which ain't good enough for farming. The soil is good, but there's not enough rain. They're on the margin, as they say. It sure beats hell, with bread so cheap and meat so dear in the world, why people keep on breaking their hearts trying to raise bread on meat land."

* * * * *

Steve Randall has luck with his first small crops of wheat. But there comes a year of late spring, just rain enough in May to hamper the delayed seeding, then weeks of drought so that the wheat and flax are blighted; then rain once more to start the grass growing again - rain right into the beginning of winter. The grass has no chance to cure. Steve is forced to sell the steers he had counted on holding over another year. He invests the proceeds, next spring, in a gamble on flax in an attempt to make up for the reverses of the previous year. But Marginal Land tells what happened:

There was no use in believing, or hoping, or even dreading any longer. There would be no flax. Day after day the bright

sun rode higher and higher, day after day its sinking rays wrought unbelievably beautiful magic on the piled clouds - clouds that offered lying promises, that even now and then let fall scattered raindrops and then fled, as though to mock the eager watchers - or were they tears for the tragedy that in a world of healing rain there was none for this suffering land? ...

There would be no flax; all his money, all his labor, all his hope, had gone for nothing. He had gambled and lost ...

The plowing and planting of land in this country was no more an assurance of harvest, as he had driven himself to think, than the sinking of a shaft would be an assurance of gold.

Out of failure springs wisdom. Steve Randall learns to look ahead, to seize upon the good years to put up winter feed for the lean ones.

He understood something now he had not had the wit to see before - that drought is not a phenomenon of summer alone. The meager snows of the past winter had been the real beginning of the drought - a drought that had carried over until now and which gave no signs of ending. The soil was dry as powder, and unless there should be heavy snows in the coming winter or soaking rains in the spring, the hay crop would be short, if not entirely a failure. So it would be sound providence to harvest all possible of this year's bountiful yield, and as he saw load after load of dry, green hay roll into the great pile he felt that he was in some measure atoning for the improvidence of the past.

And at the last, sitting on the porch waiting for the supper Trina is preparing, Steve Randall no longer sees the picture of a great field of wheat which once his ambition had painted. Instead -

Down in the great swale before him were many cattle, seeming to await the new grass of spring, and a little band of the work horses of the ranch stood in peace on the crest of the dam, awaiting their summons to the stable.

His mind wandered aimlessly back through the years he had sat in this same place, to those who had been here with him, to the visions he had seen and the dreams he had dreamed here. All that had been sound and true of those old dreams had come into reality and endured - all the rest had gone. The sea of waving wheat down there in the gathering dusk had lost even the substance of a mirage, with

only the dead furrows, invisible now in the old last-year's grass, to show where it had once been.

Soon the great swale would stand again in its lush greenness, as it had been when he first sat here on the ruined porch before the empty house. Only the grass was eternal, unchanging. The stone and steel of the city was fluid as water - only the grass, on the eternal hills about him, was enduring.

This was the only real permanency, the only real security. The invincible and healing grass had covered all the old sorrows, all the old frustrations and defeats. Josephine, the wheat, the city - all were gone as though they had never been, leaving him free and in peace.

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ILLINOIS WOMEN'S CLUB ADVOCATES NATIONAL INDIAN DAY

The Indian Office has received the following interesting letter from Geneva Henderson, Corresponding Secretary of the Woman's Club, University Church of Disciples, Chicago, Illinois:

"Gentlemen: We, the Woman's Club of the University Church of Disciples (affiliated with The Illinois Federation Of Women's Clubs) wish to urge that a day be set aside to be known as National Indian Day."

CORRECT SPELLING OF "NAVAJO"

The spelling of Navajo has long been a subject for debate. Use of J is Spanish. Originally the word was "Navaju", a Tewa Indian word meaning land of many plantings. English spelling makes the J a hard consonant and hence the proper spelling would be "Navaho." By an act of the State Legislature, "Navajo" is proper in the State of Arizona. According to Funk and Wagnalls latest dictionary either "Navajo" or "Navaho" is correct.

The United States Printing Office, in a style sheet on proper spelling settles the argument by the following decision: "Navajo" is correct when speaking of the land, such as Navajo country or Navajo Indian Reservation. When referring to the people, "Navaho" Indians is the proper form. (Reprinted from The Southwest Tourist News.)

THE FLIGHT OF THE THUNDERBIRD



Julius Twohy, Full-Blood Ute Indian,
Painting Mural At Children's Refectory
At Tacoma, Washington.

(Photo Through Courtesy Federal Art
Project, San Francisco)

The bare walls of hundreds of public buildings - hospitals, schools, courthouses, community centers - have already been decorated with murals painted by artists working on the Federal Art Project. A bare wall means a chance for some artist to show his talents.

The walls of the big dining-room of the Indian hospital at Tacoma, Washington, furnished a splendid opportunity for some artist - preferably an American Indian artist, thought two officials of the WPA Federal Art Project, Joseph Danysh, Regional Director and R. B. Inverarity, State Director.

A talented young Indian artist was found in Seattle - Jul-

ius Twohy, a Ute Indian, 37 years old. He was born in the Uintah Basin, Utah, and lived with his own people until he was twenty. He stayed in Salt Lake City for a short time and then came to live in Seattle.

He had had little opportunity for the formal study of art, but had worked for a while under the instruction of some artists in Seattle. At first he had turned away from Indian subjects, and had a period in which he attempted to draw like Howard Chandler Christy. The results were artistically disastrous and he turned back to the

themes and traditional art methods of his own people. In recovering his native art heritage he achieved distinction as an artist.

Julius Twohy was commissioned to do the mural for the great 72-foot space on the dining-room wall of the Indian hospital. He selected for his theme "The Flight of the Thunderbird."

The thunderbird is a familiar and important figure in the myths of many of our Indian tribes. It appears both as a Guiding Father and as an Avenging Spirit. Twohy's mural pictures its flight from the Pacific Coast to the Great Lakes. It is shown feeding on whales in the Pacific, on antelope and bison on the Plains, and on moose and beaver in the Great Lakes region. It brings thunder and floods to disobedient tribes and rewards others with the blessings of plentiful game and many tepees. The traditional art motifs of different regions are used in depicting the different tribal scenes.

"The interest that our Indians have shown in this fine mural has been remarkable," says Dr. Jesse H. Hendry, head of the hospital, which provides care for the Indians of the entire Northwest region. "It is appropriate that they should be able to read in their own symbols one of their greatest legends."

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EXCERPT FROM 1938 ANNUAL EXTENSION REPORT

By John Pop, Farm Agent

In 1937, Martin Armous, a full-blood Arapaho, age 31, bartered twenty lambs for thirty old ewes. The ewes were kept on the farm all winter. In the spring they yielded a wool clip which brought \$56 and a 100 per cent lamb crop.

This fall, the fourteen wether lambs were sold for \$66 and the sixteen ewe lambs were bartered for thirty-two good three and four year old ewes. Thus, in one year, from his original twenty lambs, Martin has realized more than \$100 in cash and has thirty-two young ewes. At this rate he certainly is on the road to success.

PROMINENT KIOWA INDIAN DIES



George Poolaw

George Poolaw, seventy-eight years old, died on March 19, 1939, at his home near Mountain View, Oklahoma.

As a young man, Poolaw fought with his tribe against the Utes and Navajos in the Texas Panhandle Area, and at the age of thirty, he was made a medicine man in his tribe. He attended the Government school when it was first established at Anadarko.

One of the most prominent men of the Kiowa Tribe, Poolaw was among the first group of Indians to enlist in the regular Army of the United States under the command of the late General Hugh L. Scott and served as sergeant in the all-Indian Seventh

United States Cavalry stationed at Fort Sill, Oklahoma, from 1891 to 1893.

Since 1893, Poolaw has served at various times as a member of the Federal Government's Indian police at Anadarko, as special deputy sheriff of Kiowa County, and as advisor to members of the Kiowa and other tribes.

Poolaw was historian for the Kiowa Indians for the past forty years and received correspondence and interviews from people throughout the United States who were interested in writing about the Indians. The history of the Kiowa Tribe, begun in 1833, was written in the Indian character language by him and is considered accurate by the United States Government. The book was a source of W. S. Nye's "Carbine and Lance", a story of the Plains country, and

has been used to settle disputes among the Indians. With Poolaw's death, the history is to be turned over to the Historical Society, never to be read, as he was the last of the Kiowas whose ability it was to translate the character language.

The final tribute paid Poolaw was the military funeral at the Rainy Mountain Indian Baptist Church. A squad from the Army post at Fort Sill fired a salute and a bugler played taps in the military services.

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RALPH L. WHITCOMB. INDIAN SERVICE EMPLOYEE, DIES

It is with regret and a feeling of distinct loss to the Service that the Indian Office learns of the death, on March 18, of Ralph L. Whitcomb, District Highway Engineer. Mr. Whitcomb died at Sebring, Florida, of influenza while on duty at the Seminole Agency. He was fifty-nine years of age.

A native of Maine, Mr. Whitcomb completed his engineering education at Rensselaer Polytechnic Institute at Troy, New York. He had much experience in general engineering work, as supervisor of construction and as general engineer in charge of many large hospitals, factories, highway bridges and similar projects.

Following his appointment to the Indian Service in 1933, Mr. Whitcomb served the Oklahoma-Kansas District with additional duties at Choctaw, Mississippi; Cherokee, North Carolina; and Seminole Agency, Florida. His experience and success soon secured for him the position of District Highway Engineer in charge of road work in Districts 1 and 9, in which capacity he was serving at the time of his death.

From the first, Mr. Whitcomb had a keen interest in Indians and in providing relief road work for the needy Indian groups in his district. Through his personal efforts, and under his direction, many road and bridge projects throughout his districts were started and completed with efficiency and to the beneficial employment of large numbers of Indians. His efficiency, loyalty and ability to work harmoniously with Indians and whites alike, will be difficult to replace.

DR. CHARLES A. EASTMAN, PROMINENT SIOUX, DIES

Dr. Charles A. Eastman died in Detroit, Michigan, on January 8, at the age of eighty. Dr. Eastman was the author of several books on Indian subjects and had attained distinction on the lecture platform. He was the winner in 1933, of the first Indian Achievement Medal, awarded by the Indian Council Fire of Chicago, for Indian achievement.

Dr. Eastman was born in Redwood, Minnesota, and was about sixteen years old before coming into contact with the white people. Following his graduation from Dartmouth, he enrolled in the Medical School of Boston University, completing his course with honors and speaker of his class (M.D. 1890). He was immediately appointed as physician at the Pine Ridge Agency, South Dakota, and was there during the Ghost Dance massacre, known as the Battle of Wounded Knee" and was head of the temporary hospital for the wounded Indian military prisoners. Shortly thereafter Dr. Eastman resigned from the government service and took up the practice of medicine in St. Paul. Appointed field secretary of the international committee of the Y.M.C.A., he had charge of Indian work in the United States and Canada, and organized forty-two Indian Y.M.C.A.'s.

Dr. Eastman first began to write in 1894. Several of his books have been translated into foreign languages, including French, German, Danish and Russian. Reentering the Indian Service, he was Inspector at Carlisle for a two-year period, and then returned to field work as physician at the Crow Creek Agency. In 1903 he was appointed by President Roosevelt to revise all the Sioux allotments and establish family names so that the descent of property in this tribe would be protected. This difficult work was carried on for nine years. During the same period he lectured extensively throughout the United States and abroad. In 1911 he was selected to represent the North American Indian at the Universal Congress of Races held at the Imperial College, London. He was one of the two representatives asked to deliver his address to this Congress. Instrumental in establishing the boy scouts, and also the camp fire girls, he helped in the organization work in Boston, New York City, Pittsburgh and other cities.

President Coolidge appointed him United States Indian Inspector (1923-25) and he was also a member of the Secretary of the Interior's Committee of One Hundred on Indian Affairs. Sent to England by the Brooks-Bright Foundation, of which he was a trustee (1927), he lectured before Oxford and Cambridge Universities, Eton College, Liverpool University and many other schools and organizations.

INDIAN AND WHITE POPULATION IN WESTERN UTAH TO HAVE

A PUBLIC HEALTH NURSE

By Dr. Ralph B. Snively, District Medical Director,

U. S. Indian Service



Group Of Paiute Indian Women After A Health Meeting - Goshute Area, Western Utah.

Arrangements have been completed for a public health nursing service to be established in the Goshute Area in Western Utah. The service will be financed by three agencies: Tooele County, the Utah State Board of Health

and the U. S. Indian Service, each paying one-third of the total cost.

The Goshute Area lies in a remote mountainous region in the Western part of Utah, bordering on the State of Nevada. The population consists of 200 Indians on the Goshute Reservation and an undetermined number of whites engaged in ranching or mining, scattered over a wide area. The area is mountainous in the western part and extends into the great Salt Lake Desert which lies to the east. It is served by secondary roads and trails which are reasonably passable in the summer months, but which are hazardous in wet weather and in the winter.

Owing to the geographic isolation of this area, medical services have been very meager in the past. The nearest physician is about 100 miles from the center of the area, and the nearest hospital is at Ely, Nevada, also approximately 100 miles distant. The establishment of a public health nursing service in this area is an important event in that a health educational program may be inaugurated and precise information secured relative to the health needs of the Goshute Indians and of the other population groups. Plans are under study for a program of direct medical services to the Goshute Indians.

CIVILIAN CONSERVATION CORPS — INDIAN DIVISION

NOTES FROM WEEKLY PROGRESS REPORTS

Work On The Campbell Creek Truck Trail At Hoopa Valley (California) The work on the Campbell Creek Truck Trail has been at a standstill due to the number of slides that persist in blocking the road. These slides prevent the laborers from getting to the front to clear the right of way.

The rise in the Supply Creek broke over the temporary heading and heroic efforts were necessary to prevent it from washing parts of the recently constructed ditch away. Special mention is made of Edward E. Marshall, Jr., Amos Holmes, Ditch Foreman, and Ulysses Effman, enrollee, who assisted Senior Foreman Maness in throwing in a temporary dam which stopped the flood. Frank G. Maness.

The Mid-Winter Fair At Fort Totten (North Dakota) A Success. The mid-winter fair which was held on the Fort Totten Reservation recently, was well attended and enjoyed by all. The major exhibits were of the arts and crafts nature, and some home cooking exhibits were also presented. Many of the arts and crafts exhibits were presented by the Adult Education participants. The fair was planned and directed by an Indian fair committee. Christian A. Huber.

A Distinguished Visitor At Carson (Nevada) At a general assembly held here recently, Dr. J. Grenville Price, Fellow of the Royal and American Geographic Society, and well-known educator and explorer from the Commonwealth of Australia, gave a very interesting talk on the land and people of his native land. Dr. Price is making a trip around the world, investigating the administration of native peoples. William Joaquin, Jr.

Good Weather Enjoyed At Consolidated Chippewa (Minnesota) Spring has really arrived at this reservation. The cold of the past weeks has disappeared and Old Sol came out in all his glory. The snow then evaporated into thin air. The spring songbird most often heard at this time of the year - John Crow - has been seen very often, and his "song" has continually pervaded the atmosphere. Water is collecting in the creeks, the roads are getting in a soft condition, and the snow in the denser wooded areas is reaching that state known as slush. Snowshoes are rapidly becoming of no use at all. Leo M. Smith

Fence Being Constructed At Umatilla (Oregon) Work is being started on the Wallowa

Project. A fence is to be constructed around the cemetery where Chief Joseph is buried. The fence is to be built out of rocks which will be taken from around the neighborhood close by. Arthur Crowley, Leader.

Truck Operation Course Completed By Three Enrollees At Flathead (Montana) With the completion of the truck operation course, three enrollees have been issued drivers permits. Within the next month, these three men will have also completed their first-aid training, which will bring all truck drivers of the Valley Creek Camp up to the standard regulation requirements. Eugene Maillet.

Native Elm Tree Dedicated To Chief At Osage (Oklahoma) In connection with the enrollee program, the CCC-ID planted a native Elm tree near the Osage Museum and dedicated it to Chief Fred Lookout, Chief of the Osages. Chief Lookout put the first shovel of dirt on the tree. He later spoke to the enrollees and praised the work which was being done by the CCC-ID. The talk was then interpreted by Harry Kohpay, as Chief Lookout spoke in Osage. James Lawyer, Appraiser in Charge of CCC-ID.

Fine Telephone Work Being Done At Mescalero (New Mexico)

The telephone crew established a new record when they tore down 120 telephone poles, rolled up the wire, took off brackets, loaded the poles on trucks, and hauled everything back to the Agency all in one day. They were working at a distance of 130 miles from the Agency. The telephone crew is to be highly commended for their work, and for establishing a record that any group doing this type of work, within or outside the CCC-ID should be very proud of. James M. Cox.

Spring Planting Begun At Chilocco School (Oklahoma) Several acres of range have been prepared for spring planting. Some of the land has been plowed and some has been double disced.

A variety of seed will be sowed and the sloped land will be sodded with Bermuda Roots. A good stand of Bermuda grass is one of the best soil-savers where the soil has a tendency to wash. Achan Pappan, Assistant.

Work At Yakima (Washington) With spring weather here, the crew has made progress. One crew has been cutting and preparing logs for the "portals." The first of these "portals" is being constructed here at the east entrance of

Fort Simcoe. Thus far, the crew has erected the four pillars of the gate and have laid two cross-beams which parallel the road. These logs are from one to five feet in diameter and all of them pass the ten-foot mark in length - some reach fifteen feet or more. The purpose of these "portals" will be to serve as gates, and at the same time, give various places on the reservation the touch and characteristics that have been lost in years gone by.

Recreation Hall At Red Lake (Minnesota) Moved. The moving of the recreation hall from old Camp #4 to Red Lake was quite a task. A day and night crew was kept busy for 24 hours. After starting out with skids from Camp #4, the crew encountered some difficulty due to bare spots in the road which made it hard to pull the buildings.

The building was jacked up and wheels were put under the building, which made it much easier to move. The 70 "Cats" progressed very well after this was done. Samuel Frisby, Project Manager.

Reservoir Site Located For Alligator Creek At Crow (Montana) We recently finished the topographical survey of the proposed site on Alligator Creek. The site appears to be a very feasible one. This location was

selected because it would be very advantageous to the stockmen who would use it. Tony Mauro, Trail Locator.

Vocational Instruction At Salem School (Oregon) In connection with vocational instruction, we recently had a discussion on the following: different kinds of timber found along the Pacific Coast; the various grades of lumber made from Pacific Coast timber; and the uses of Western woods. The discussion also included subjects such as: defects in lumber caused by weather, growth, mistakes in sawing at the mill; grades and sizes of lumber; the difference between common and select grades of lumber; and grading and dressing rules. James L. Shawver, Dairyman.

Trail Maintenance At Colville (Washington) Much attention has been given to trail maintenance in the Covada and Inchelium Districts recently. The snow has been taken off very rapidly and this has caused quite a bit of water to run on the trails. The enrollees from camp have helped greatly in keeping the road open by filling wash-outs, graveling mud-holes, and draining water from many low spots on approximately sixty miles of trail. Ray Taulou, Camp Manager.

WHERE ARE THE INDIANS NOW?

Floods Of Inquiries On All Indian Subjects Pour Into
Washington But Most Persons Want To Know Where Present-Day
Indians Are Living

By Floyd W. LaRouche

Of all the varied and increasing requests for information received by the Indian Office, probably no inquiry is more common or more persistent than the desire to know the exact location of Indian tribes and bands. And to satisfy this demand, which comes from our own people as well as from schools, clubs, members of Congress, newspapers and magazines and many other groups and individuals, we decided some months ago to prepare an authentic map of the United States and Alaska. The map is now printed for the first time on the back cover of this issue of "Indians At Work."

This map represents intensive effort covering many months, plus painstaking map drawing skill. The actual drawing was done by Sam Attahvich, Comanche Indian employee of the Washington Office without whose patience and persistence the work would not have been done nearly so well.

It seems a fairly simple thing to determine the exact location of the Indian tribes, bands, settlements and rancherias in the United States. That was what we thought when we began.

But the longer we worked the better we understood why no such map had been drawn in recent years. With the best intentions in the world the various sources of information to which one naturally turns for such data, gave facts and figures and locations which conflicted with data obtained elsewhere. Sometimes recorded information was out of date, and because of shifts of population, land buying under the Indian Reorganization Act, establishment of new colonies and for various other reasons, was no longer in line with the facts.

All this is merely one way of leading up to the admission that the current version of the map printed herewith, is not by any means a final one. Information is still coming in, and as long as it proves to be valuable and factual, the map will be considered unfinished. In fact, the chances are it will remain an unfinished job as long as Indian life remains a dynamic and changing force. And that ought to be for a very long time.



INDIAN TRIBES, RESERVATIONS AND SETTLEMENTS IN THE UNITED STATES

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